Nor Truth, nor Errour, Nor Day, nor Night; But in the Evening There shall be Light.

Zech. 14. 6, 7.

Being the Relation of a Publike

DISCOURSE

In *Maries* Church at *Oxford*,

BETWEEN

Master CHEYNEL and Master ERBURY,

January 11. 1646.

London, Printed for *Giles Calvert*, at the signe of the black spread-Eagle at the West end of *Pauls*. 1647.

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To the Reader.

WHen the little Book was open in the hand of the Angel, the Angel cried as when a lion roareth, and seven thunders uttered their voices, &c. That is, when there was a powerful appearance of the mystery of Christ: when the mystery of God (which before was sealed, Rev. 5. but afterwards to be finished and fully manifested) began to be opened, and that so powerfully, even to the terrour of the Christian world, and of the Churches also (for the seven thunders respect the seven Churches, that is, all the Christian Churches under Antichristian Apostacie.) I say, When the little Book began to be open, John began to write, &c. That's our weakness; when any light breaks forth in us, any new discovery of Truth be made out to us by the teachings of God in us, we begin presently to be teachers of men, to write, to publish it in Pulpit and Print, or in our private Teachings. This was John's also, who was therefore commanded to seal those sayings, and write them not, till he had eaten the Book, and better digested that heavenly secret, The mystery of God; and of Christ: afterward, he was to preach it, and prophesie to Nations, Tongues, People, and Kings. Revel. 10.1. Vers. Vers. 3. Vers. 7. Vers. 4. Vers. 4. Vers. 10. Vers. 11.

This is another Mystery in the next Chapter, where that prophesying begins. Those two Witnesses who prophesie in sackcloth, signifie a few Saints who yet make a full witnesse, witnessing Christ in Spirit, and against the spirit of Antichrist. These are the two Olive-trees, as having their teachings immediately from God, Zech. 4.11,12. and these are the two Candlesticks, the true Church in Spirit: For the seven Candlesticks were fallen, and removed out of their place through the Apostacie; but these two Witnesses have the testimony of Jesus, which is the Spi- Rev. 11. Vers. 3. Vers. 4.

Verſe 5. rit of Prophecie, *Rev.* 19. 10. *Which Spirit is that fire going out of their mouth, devouring their adverſaries: and that ſpirit of Antichriſt appearing in ſeveral forms, the dragon, the firſt beaſt, ſecond beaſt,* Babylon, *the great whore, all is but the various appearances of that one ſpirit of Antichriſt in the Chriſtian Church; for there Antichriſts ſeat ever was, and is ſet up this day, though in a more glorious form, which is but the fleſh of the Whore, whoſe fleſh is now fairer, and her forms, her array more fine in ſcarlet,* &c. Revel. 16. 4. *Yet theſe two Witneſſes in ſackcloth, (who were alſo in former ages) theſe few poor perſecuted Saints ſtill ſtand up, burning her fleſh with fire, and by their propheſying, though in ſilence, plague men by ſhutting heaven, that the*
Verſ. 6. *rain, (or waters from above) the teachings of God, fall not on their Fellowſhips; and turning their waters into blood, their formal Worſhips, and teachings of men from belowe, into the blood of a dead man,* Rev. 16. 3, 4. *And all this theſe two Witneſſes do as oft as they will; which needs muſt be none elſe but Chriſt in them, God in their fleſh, coming forth in power and ſpirit from them, plaguing and tormenting them which dwell on earth,* i. e. *earthly Chriſtians and Churches alſo. For this, the two Witneſſes ſuffer (their ſufferings being ſhadowed forth by that ſackcloth and bitterneſſe of the Book in their belly) yet all this is but the ſufferings of their fleſh, and filth of it (as 'twere in their belly) but yet they ſuffer*
Verſ. 8. *with Chriſt, and Chriſt ſuffers in them; for they are ſlain where our Lord was crucified, that's (ſpiritually) fleſhly* Jeruſalem, *Chriſtian carnal*
Verſ. 11. *Churches, where ſpiritual Saints, and Chriſt in Spirit is ſtill ſlain and crucified: But after three days and a half (that is, a little longer then Chriſt in fleſh lay buried) the Spirit of Life enters into thoſe dead and*
Verſ. 12. *unburied Witneſſes, who riſe with Chriſt, and Chriſt riſeth in them; yea, they aſcend in glory, a greater glory (at leaſt in the letter) then Chriſt*
Acts 10. 43. *aſcended; for none but diſciples and friends were witneſſes of his Reſurrection, and ſaw him aſcend; but the aſcenſion of the Saints their very enemies ſhall behold.*

The ſum of all is this: That which this man writes, he writes not as a clear Truth to publiſh to the world, not to put off his earth, that heap of Hereſie and Blaſphemy caſt upon him by enemies, to bury his name, and make it rot: nay, he is content to lie unburied yet, to the loathing of his perſon, that the people who dwell on the earth may look on, rejoyce, and glory over his dead carcaſe, lying in the ſtreets of the great City.

'Tis well, if Truth ſhall riſe in them that read. Farewel.

Th

The Relation of a publike Diſcourſe and Diſpute at Oxford, *Jan.* 11. between M. *Cheynel* and M. *Erbury*, who ſpake thus:

CHriſtian friends, and fellow-Souldiers, and worthy Scholars alſo, I am your ſervant: I am called this day to come here in publike, from my private walkings; not by my deſire or ſeeking, but as ſought out and drawn forth by a twofold cord; a publike Charge, and a private Challenge: The Charge was publikely given out in a Pulpit, of Hereſie and Blaſphemy againſt me; the Challenge was privately ſent unto me, by word, and writing alſo, in a Letter from Maſter *Cheynel*, that I ſhould give him a meeting in the Schools, or ſome meeting-place in the Univerſity. The place appointed is *Maries* Church, where I now preſent my ſelf to wait on you all, and to anſwer what ſhall be objected, or to deſire a ſatisfactory Anſwer to this my Quere I am queſtioned for.

That which I have in private, I alſo profeſſe in publike: Whatever I ſpake was not ſpoken as a Miniſter by outward Call, though twice I was made one; nor as a gifted

a gifted man knowing Christ, though once I was accounted somebody by others, and by my self also; but now I am nothing, know nothing; and let all men know so of me, that I can neither see nor speak (as Ministers or gifted men should) with any clearnesse in my self, or conviction to others: but enquiring onely, and seeking the Lord our God, and *David* our King. This is that condition the Church shall be brought unto, into a Wilderneſſe, where no path nor company shall be to talk with; but being left alone, the Saints shall be all set in a seeking way; as the Prophets have foretold, That about *Babylons* destructions, and their deliverance from thence, *Judah* and *Israel*, those who were a divided Kingdom in Church fellowships, shall come together in one, *to seek the Lord their God, and the way to Zion*; that is, not the way to Church, as the Churches this day are divided about, by a confused prepostorous way, seeking that first which should be last (as if they had found the knowledge of the Lord God already); but first *seek the Lord their God*, and then *the way to Sion*; that is, to know God dwelling in us, and our selves the habitation of God; for this is *Zion*.

Jer. 50. 2, 4. Vers. 5.

Another Prophet points at a time that all the Saints shall be left for many days *without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphin*: that is, without all publike Worship or Ministery, true or false: false they will not, and true they cannot have. [*Not a King nor Prince*] That is not meant of crowned men, or Civil Magistrates; but, as I conceive, an Ecclesiastick or Church Ruler, Officer, or Minister of Christ, to go before them; nor yet a Sacrifice or Ephod, or any Church-Ordinance among them, no not the least means of know-

Hosea 3. 4, 5.

knowledge or enquiry left: for an Ephod was the leaſt Ordinance under the Law (as all Ordinances under the Goſpel, are legal alſo). By an Ephod, men that were not Miniſters or Prieſts might enquire of the Lord in doubtful caſes, or in a diſtreſſe, as *David* did, and as men do now adays ſeek by Faſting and Prayer: but this alſo at laſt ſhall be taken from the Saints, and they ſhall ſit ſtill in ſubmiſſion and ſilence, waiting for the Lord himſelf to come and reveal himſelf to them; *then they ſhall return and ſeek the Lord their God, and David their King, and fear the Lord and his goodneſſe in the later days*: that is, every Saint is yet running about, changing their ways, and gadding abroad after one of theſe three, Men, Means, and Self: But the Saints, after they are wearied out with their whoredoms, ſhall return to their firſt huſband, to God their Maker, of whom they firſt proceeded and came forth, and ſhall ſee God in their fleſh; that is, *David* their King. This I have been ſeeking, and by ſeeking I finde in the Scriptures theſe ſeven things taught by the Spirit.

1 Sam. 23.9. Zech.8. 19. Hoſ.3.5. Jer.2.36 Hoſea 2. 6,7.

Firſt, That Chriſt is a myſtery, *Col.* 4. 3.

Secondly, That the myſtery is Chriſt in us the hope of glory, *Col.*1.27.

Thirdly, That the riches of the glory of this myſtery was kept ſecret ſince the world began, hid from ages and generations, and not made known to the ſons of men, *Rom.*16.25.

Fourthly, That this myſtery of Chriſt in us the hope of glory, was manifeſted by revelation to the Apoſtles, and Prophets, and primitive Saints by the Spirit, *Eph.*3. 3,4. *Col.*1.26.

Fifthly, That what was manifeſted to them of the myſtery of Chriſt, was onely made known in part then

1 Cor. 13.11. Acts 4. 27,30. Ephes. 4. 13. to the Saints, yea, to the Apostles themselves; who as they knew but in part, and had the knowledge onely as of children, so they they knew Christ but as the childe Jesus; that is, they were not come *to the knowledge of the Son of God, to a perfect man, to the the measure of the stature of the fulnesse of Christ*, or full age of Christ: that is, in the mysterie to know the Son of God so in them, and themselves in the Son, as tall and high in stature as he, and taken up in the glory of the Son, and with him into God himself: For that which was manifested visibly to men in the days of his flesh, that Christ was made of a woman, formed and conceived in a virgin, brought forth and born into the world, living in *Judea*, dying in *Jerusalem*, rising and ascending into heaven; all this was the manifestation of the mysterie of Christ in us the hope of glory, which was a truth from the beginning of the world, though not manifested to the Saints before Christ came visibly in the flesh: yet then, even before, Christ was in the flesh of the Saints; he was all in all; *Christ the same to day, yesterday, and for ever*; formed in them, brought forth in them, living in them, and suffering in their flesh, as well as in the Saints afterwards. Christ in *David*, was the knowledge and faith of *David*; and *David's* faith and knowledge was the knowledge of the Son of God, and faith of the Son of God, who lived also in *David*, as well as in *Paul*, in whom as Christ was speaking, so in *David* also: yea, as Christ was all in all, Christ onely acting in them, doing all their works in them; so Christ suffered in them as the Lamb really slain from the foundation of the world. In *Abel*, the first believing Saint, Christ was slain: And as *Paul* said of himself, *I fill up what is behinde of the sufferings of Christ in my flesh*: so the

Psal. 22. 22. Heb. 2. 12,13. Gal. 1. 16 and 2. 20. and 3. 1. crucified in you. Gal. 4. 19 and 5, 27 and 6. 15 2 Cor. 13. 3. Heb. 2. 11,12,13 Rev. 13. 8 Col. 1. 24

Saints

Saints who were alſo from the beginning, ſuffered what was before of the afflictions of Chriſt in their fleſh. Thus Chriſt hath been the onely man of ſorrows, and is ſtill ſuffering, till he ſhall riſe in us. This neither *Peter* nor *Paul* had attained to, to know Chriſt riſen in them. *Paul* knew in part Chriſt, *and him crucified*, and deſired to know alſo more fully the fellowſhip of his ſufferings, (yet he knew not this ſo as thoſe, *Rev.* 12.11. *who overcame by the blood of the Lamb*, who ſaw their ſufferings to be the ſufferings onely of the Son.) But as for Chriſt riſen in them, *the reſurrection of the dead*, *Paul* knew not, nor was yet perfect, knowing not himſelf and the Son one perfect man: Neither did *Peter* (though he ſuffered for Chriſt, and Chriſt in him) ſee the day of Chriſt, or Chriſt as the day-Star riſen in his heart; no, this was not to be revealed till the laſt times; when Chriſt ſhould be ſo conceived and brought forth of a woman (the weakeſt Saint) that the weakeſt Saint ſhould ſee, not onely Chriſt in them the hope of glory, Chriſt formed in them, brought forth in them, living in them, dying in them; but Chriſt riſing in them, and revealing himſelf ſo gloriouſly, as if he ſhould ſay, *I I am the root and the off-ſpring of David, the bright and morning-Star*: I am he *who was, and is, and is to come*: I was all in all in *David* before; I was his root, from whom alone ſprung up all that he did, ſaid, or ſuffered; all *Davids* fruit and glory roſe up from Chriſt in him, and returned to the root, to Chriſt in *Davids* loweſt and moſt dead eſtate. So Chriſt is the off-ſpring alſo, and is alſo that to the Saints to day, as he was to *David* yeſterday, their ſubſtance, ſtrength, and ſong: But Chriſt in the Saints will be as the morning-Star, and riſe in more glory yet, when the new heaven and new earth ſhall be,

Is. 63.9. 1 Cor. 2.2. Phil. 3. 11 12,14 2 Pet. 1. 19. 1 Pet. 1. 13. Iſai. 66.7 Jer. 31. 22. Rev. 12. 4. compared Iſa. 26. 19 and 60. 1,2.

Rev. 22. 16.

Revel. 21.3. and new *Jeruſalem* ſhall come down out of heaven, that is, when God ſhall dwell with men on earth.

Sixthly, This myſterie of Chriſt in us the hope of glory, of God manifeſt in mans fleſh, which was manifeſt and in part made known to the Apoſtles and Primitive Saints before, hath been hid again from ages and generations, ever ſince the Apoſtacie and ſpirit of Antichriſt came into the world with power, and ſo hath been kept ſecret ſince the (Antichriſtian) world begun, and not made known to the ſons of men. This is plainly foretold in the old Prophets, and in the laſt Prophet of the New Teſtament, who ſpeaking of things to come in the Apoſtacie and days of Antichriſt, ſaith, That *he ſaw a Book written within, and on the backſide ſealed with ſeven ſeals; and no man in heaven, nor earth, nor under the earth, was able to open the Book, nor to look thereon*, Rev. 5.1,3. This Book is the myſterie of Chriſt, the Word of God, and the Book of God, in whom both the will and good will of God are written, and by whom all the counſels, decrees and deep things of God are declared: The myſteries of heaven, and all the treaſures of wiſdom and knowledge are hid in him, yet manifeſted, as I ſaid, to the Apoſtles, and Prophets, and Primitive Saints: But the Book was ſince ſealed, and that with ſeven ſeals; that is, perfectly ſealed, and ſealed from the ſeven Churches; that is, from all the Churches compriſed under the number of ſeven (for the ſeven ſeals have reference to thoſe ſeven Churches) now no Church; yea, no man in heaven, or earth, or under the earth, none in Church-fellowſhip, or not in fellowſhip; no man of never ſo high apprehenſion, or deep diſcoveries of ſpiritual things, could open or read the Book, or look thereon, that's more: not look thereon, that

is,

is, ſince the Apoſtacie, no man hath had ſcarce an outward knowledge, not a knowledge of the myſtery of Chriſt in the Letter, much leſſe in the Spirit; not ſeen what was written without, much leſſe within. This the old Prophets ſpake by the Spirit alſo, *Iſa.*8. 16, 17. *Binde up the Teſtimony, ſeal the Law among my diſciples.* The Teſtimony is the Book, the Word in the Letter; the Law is the Spirit, the law of the Spirit of life in Chriſt: The myſterie of Chriſt, both in the Letter, and Spirit of life, were bound and ſealed, and that from the diſciples of Chriſt: and therefore as *John* wept, ſo *Iſaiah waits for him who hides his face from the houſe of Jacob, and looks for him*, that is, for Chriſt, in whoſe face the glory of God ſhines, that was hid from the whole Church, the houſe of *Jacob.* So *Iſai.*29. 10, 11. *The viſion of all is become as a book that is ſealed, that neither learned nor unlearned could read it*: Neither Prophet, nor Ruler, nor Seers, no Prophet in the Church, no ruling Elder, nor the moſt ſeeing ſpiritual member of the Church, could ſee into the myſterie, nor look thereon: yea, the viſion of all, nothing was ſeen, not in the Spirit, ſcarce in the Letter: The Reaſon is given, verſ. 13. *Becauſe the fear of me is taught by the precepts of men*: that is, the Knowledge and Worſhip of Chriſt was taught by mens Traditions, Forms framed by old Creeds and Councels, new Catechiſms and Confeſſions of Churches (as if the Scriptures and Spirit were not ſufficient to teach men all the knowledge of God and Chriſt clear enough) Therefore God proceeds to do a marvellous work and wonder; *The wiſdom of their wiſe men ſhall periſh, and the underſtanding of the prudent ſhall be hid*, that both Fathers, Doctours and Divines could not read the Book, nor look thereon: Yet there is a promiſe, verſ. 18. *That in* Iſai. 29. 14.

that day the ears of the deaf ſhall hear the words of the Book: they that erred in ſpirit ſhall come to underſtanding, and they that murmured, ſhall learn doctrine, verſ. 24.

Seventhly, That Book which was ſealed before, ſhall be open again, and ſo it is, *Rev.* 10. 1, 2. there the little Book is open. The myſterie of Chriſt in us is called a little Book, in oppoſition to thoſe huge Tomes and mighty Volumes of Fathers, Councels, and Commentatours, Treatiſes, *&c.* which have been all the days of Antichriſt: But in the day of Chriſt, when Chriſt ſhall appear in the Saints, then ſhall the myſterie be but a little Book; 'tis no more then God manifeſt in mans fleſh. If a man could manifeſt this myſterie to the world, as the Apoſtles could, there would be an end of the Church controverſie this day: for, *without controverſie great is the myſtery of godlineſſe, God manifeſt in the fleſh*, &c. But this is that I would ſay, That the myſtery of God ſhall be more gloriouſly revealed in the laſt times, after Antichriſts deſtruction, and deliverance of the Saints from the Apoſtacie, then ever it was by the Apoſtles themſelves at firſt. This I have ſhewn more fully in our private ſpeakings, and ſhall, if called to, give a publike account.

But now it is enough, that when the ſeventh Angel begins to ſound, the myſtery of God ſhall be finiſhed, as he hath declared by his ſervants the Prophets, *Revel.* 10. 7. What is the myſtery of God, but the man Chriſt Jeſus?——how that man is God, how God is manifeſt in mans fleſh: This hath been declared by the Prophets more fully then in the writings of the Apoſtles, excepting *John*, and he gives but ſome hints of that high and heavenly myſterie, which the Scriptures of the Prophets do more gloriouſly ſpeak out, by whom the myſtery

ſtery is revealed, though not to them, *Rom.*16.27. 1 *Pet.* 1. 13. compared. And as the Prophets did miniſter not to themſelves, but to the Apoſtles; ſo the Apoſtles do miniſter many things of the myſtery of Chriſt not to themſelves, but to us in theſe laſt times, to whom the myſterie of God ſhall be fulfilled, which was to them revealed but in part, *Rev.*10.7.

I dare not ſay that any thing of this myſterie is revealed to me, nor yet dare I deny the teachings of God: But what I have taught, as I would no man to truſt me, ſo I wiſh all men to try me, and to hold faſt that which is good. This is all that I know of this yet, if yet I know any thing:

Firſt, That the Son and the Saints make one perfect man, and that the fulneſſe of the Godhead dwells in both in the ſame meaſure, though not in manifeſtation.

Secondly, That the fulneſſe of the Godhead ſhall be manifeſted in the fleſh of the Saints, as in the fleſh of the Son.

Theſe two things, which others ſee as Hereſie and Blaſphemie, ſeem to me as Truths, both in Scriptures, and by that ſpirit which ſpeaks in me. If any man can convince me by proofs or power of Argument, I ſhall ſubmit and be ſilent.

But becauſe I am forcibly commanded and called forth to ſpeak in publike, I ſhall according to the power of God in me, do theſe two things: Firſt, prove the Doctrines by plain Scriptures. Secondly, then propound my Arguments from thence.

My proofs for the firſt, are from Chriſt and his Apoſtles; both to me teach this one thing, *viz.* That the fulneſſe of the Godhead dwells in the Saints, as in the Son, in the ſame meaſure, though not in the ſame manifeſtation,

nifestation, he being in this last sense anointed above his fellows, and God manifest in flesh: But seeing we are his Brethren, we have the same divine nature, our Fathers nature as full in us as he: and we being his body and fulnesse also, though the oil first appear poured forth on the Head, yet it runneth down to his hem, all his Members are anointed with him: yea, though the crown be onely put on the Head, yet every Member is crowned also with it: and though there shall be but one King in all the earth, yet all the Saints shall raign on earth also. How could this be, that so many shall raign at once, and yet but one King, if the Saints and the Son were not one perfect man? And that the fulnesse of the Godhead is in both in the same measure, Christ himself witnesseth in those words, *Joh.* 14. 1. *Let not your hearts be troubled: ye believe in God, believe also in me.* The Saints before Christs coming, believed on God in Covenant, but not on God in Christ; that was the mystery which *Moses* himself saw not, nor should see the glory of God in the face of Christ; for all that doctrine of free-grace and mercies, *&c.* was but Gods back parts: but now saith Christ, *Ye believe in God, believe also in me*; that is, believe on God by me: for as Christ is onely the Way to the Father, vers. 6. so the Father onely is the end and ultimate object of all our Christian knowledge, faith and worship: therefore Christ addes this, vers. 2. *In my Fathers house are many mansions.* What is the Fathers house, but the Father himself, God himself, the fulnesse of the Godhead? There are mansions in it: there is not onely a mansion for me, (saith Christ) in God, but mansions for you also in him; *I go to prepare a place for you.* But how doth he prepare a place for them in the Godhead with himself? Why 'twas by going

Heb. 2. 11.
2 Pet. 1. 3, 4.
Zech. 14. 9.
Revel. 5. 10.
Exo. 33. 18, 23.
Exo. 36. 6, 7.
Joh. 12. 44, 45.
1 Pet. 1. 21. compared.

going to God, going to the Father to receive the promiſe of the holy Spirit. Why, Chriſt received the Spirit before in the fulleſt meaſure: yea, but not in that fulleſt manifeſtation: He was the Son before, but not declared ſo to be the Son of God, but by the reſurrection: God was in his fleſh at his firſt conception, but God was not ſo manifeſt in fleſh, till he was received up to glory, and received the promiſe of the Spirit, to ſhed it forth alſo on every believer, to bring them to God alſo: *For if I go, I will come again, and receive you to my ſelf, that where I am, ye may be alſo.* 'Tis not meant of his coming to Judgement in the end of the world, nor of our receiving to himſelf in the end of our lives after death, as men conceive and comment: but when he ſhould come in Spirit, he would receive them to himſelf, take them up to his own glory, to be in the Godhead with him; *that where I am, ye may be alſo:* Therefore it follows, *Verily, verily, he that believeth on me, the works that I do ſhall he do alſo, and greater works then theſe ſhall he do, becauſe I go to the Father:* that is, *he that believeth on me, as ſaith the Scriptures*, that believeth ſo on the ſon, that he ſeeth himſelf with the Son in God, and God in him as in the Son, he ſhall do greater works then the Son did in the days of his fleſh: as we ſee *Peter* did convert more at one Sermon, then Chriſt did all his life long; and the Apoſtles gave the Spirit by the laying on of hands, which Chriſt did not whilſt he lived in fleſh. Again ſaith he, Joh. 14. 18. *I will not leave you comfortleſſe*, I will come to you; I will not leave you orphanes, or fatherleſſe; you ſhall have a Father as well as I, when I come to you in Spirit, (not his coming at the laſt day, that was a long time, the Apoſtles ſhould not live to that, but) *yet a little while and the world ſeeth me no more, but ye ſee me.* The world, a car-

Acts 2. 33. Rom. 1. 4. Joh. 14. 3 Joh. 14. 12. Joh. 7. 38 and 17. 20, 21. Act. 2. 41 and 3. 19.

a carnal Chriſtian, can ſee no further then Chriſt in fleſh; when that is gone, the world ſees him no more, *but ye ſee me:* How? *Becauſe I live, ye ſhall live alſo:* that is, ye ſee me in God, and living in God onely; and becauſe I live, ye ſhall live in God alſo; for *our life is hid* Col. 3.3. *with Chriſt in God,* as *Paul* ſaith. 'Tis in God our life is, and as the Son lives; for 'tis with Chriſt, though this be yet hid: *But in that day ye ſhall know that I am in the Father, and you in me, and I in you,* Joh. 4.20. That is, in the day of Chriſts coming and appearing in us, we ſhall know that he is in the Father, and hath his being in God onely; ſo we alſo ſhall ſee that we are in him, and he in us, and that we have the ſame being in God. *We ſhall appear with him in glory,* 1 Joh. 3.2.

This is plainer expreſſed, *Joh.* 17.21. in Chriſt's laſt prayer to his Father for thoſe given him: *Neither pray I for theſe alone, but for them alſo that ſhall believe on me through their word,* (believe in the ſenſe beforeſaid) *that they all may be one, as thou Father art in me, and I in thee; that they alſo may be one in us:* One in glory, one in the Godhead: ſo it follows, *Joh.* 17. 22. *The glory which thou gaveſt me, have I given them.* What's the glory which the Father gave him? God himſelf: the Father gave himſelf, as 'tis verſ. 5. *And now, Father, glorifie me with thine own ſelf, the glory which I had with thee before the world was.* That glory was then given; and that Glory which God gave the Son, the ſame is given the Saints: The glory is given already to them, though they enjoy it not, nor that glory revealed in them, nor the Godhead yet manifeſt in their fleſh: Therefore Chriſt prays there, not for the matter of glory, as if that were not yet; but for the manifeſtation of that glory. What's the glory? Firſt, perfect union; *That they may be one, as we are one; as perfectly*

perfectly and fully one. Verſ. 23. *I in them, and thou in me, that they may be perfect in one, that the world alſo* (as well as they) *may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.* That's the ſecond part of glory; The ſame love God bears to the Saints, as to his beloved Son, as hearty and as high a love, as intenſe and eternal: for extenſion alſo, as full expreſſions of love go forth from God to the Saints as to the Son; yea, more in the Letter is ſaid of them, though it be the ſame love in Spirit with the Son alſo. How do the Prophets pour forth all the tender-heartedneſſe and trueſt love of God on the Saints, ſaying, beſides many other woing words, that he their Maker is their Husband, and they his *Hephziba* and *Beula*; that their land ſhall be married alſo to him; that is, that he will manifeſt himſelf in their fleſh (that's their land) and make it one with himſelf; then love them as his Son; As a Bridegroom rejoyceth over the Bride, ſo ſhall thy God rejoyce over thee; yea, joy over thee with ſinging too, as another Prophet addes, *reſting in his love.* Why? Becauſe the Lord thy God is in the midſt of thee, God in our fleſh. This again is a third ſtory of that glory; The Saints are taken up with the Son, not onely in perfect union with the Father, and fulneſſe of love; but living for ever alſo with the Son in God; for that's the meaning of that verſ. 24. *Father, I will that they alſo whom thou haſt given me, may be with me where I am,* in the ſame manſion, in the ſame place; that is, (as I ſaid) in the fulneſſe of the Godhead, in all the fulneſſe of God: that they may behold this, he ſays, *That this may be manifeſt to them, and the world alſo*; for the Saints fit with the Son already in heavenly places; yea, they are with him at the right hand of God, and therefore are ſaid to dwell

Iſa. 54. 5. Iſai. 62. 4, 5.

Zeph. 3. 17.

in heaven; whom therefore the Dragon doth blaſpheme, even God and his Tabernacle, and them that dwell in heaven, that is, the Saints, who are the Tabernacle of God, in whom God dwells; and ſo they blaſpheme God in them, calling them for this Blaſphemers. But let us hear what the Apoſtles of Chriſt can ſay for this. *Paul* prays for the *Epheſians*, *that they may comprehend with all Saints, what is the bredth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth all knowledge, that they may be filled with all the fulneſſe of God*, *Eph.*3.18,19. Here's a great word and wonderful Glory, a Myſtery that hath all dimenſions in it; ſuch a height, that no carnal man can reach unto; a depth that none can dive into; a length that none can compaſſe the end thereof; and ſuch a breadth, that none can comprehend with all their vaſt underſtandings: yet he prays that they, with all Saints of the loweſt ſize, the leaſt capacity, may comprehend and know the love of Chriſt that paſſeth all knowledge; that is, the love of God in Chriſt, (as the *Geneva* notes well) that we may be filled with all the fulneſſe of God; that is, that all the fulneſſe of the Godhead may be manifeſt to them and others alſo: that he prays for; for they were already filled with all the fulneſſe of God. Again, the Apoſtle is plainer in his proof, *Col.*2.2.9.10. where he ſpeaking of the myſtery of God, and of the Father, and of Chriſt; ſo we read, but falſly, as in other places of this nature; as if there were firſt God the Divine Nature, then the Father, then Chriſt; whereas 'tis in Greek, The myſtery of that God and Father; there's the firſt, and then of Chriſt. As alſo 1 *Theſſ.* 3. 11. *Now God himſelf, and the Father*; 'tis, Now that God himſelf and Father; or, as the *Geneva* reads in both places, The myſtery,

Revel. 13.6,7.

myſtery of God even the Father, that's the firſt part of the myſtery; then the myſtery of Chriſt is the ſecond: What 's that? *In him dwells all the fulneſſe of the Godhead bodily*: and, *ye are compleat in him.* Compleat, 'tis in the Greek, Ye are filled; With what? With all fulneſſe of the Godhead, as we ſhewed before, *Eph.* 3. For as it pleaſed the Father that all fulneſſe ſhould dwell in the Son, ſo it's his pleaſure the ſame fulneſſe and meaſure ſhould dwell in the Saints; though the Son hath in all things the preeminence in manifeſtation, yet the fulneſſe of the Godhead ſhall be alſo manifeſted in the Saints; which is my ſecond to prove, That the fulneſſe of the Godhead ſhall be alſo manifeſt in the fleſh of the Saints, as in the Son. This, *John*, as he did in his Goſpel, ſo in his Epiſtles makes plain to me, at leaſt: *Beloved, now are we the ſons of God, but it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* When he ſhall appear, that is, in us; when that glory ſhall be revealed in us: Then we ſhall be like him, that is, appear with him in glory, in the ſame glory of the Son; we ſhall be like him; for we ſhall ſee him as he is. The Saints under the Goſpel ſaw Chriſt in Spirit, and the glory of God ſhining forth in his face; yet onely in a glaſſe darkly: But after the Apoſtacie, no man at all could ſee the leaſt glimpſe of that glory, or look into the Book, *the myſtery of Chriſt*, or look thereon: But after the Apoſtacie and falling away being full, the day of Chriſt follows immediately, and then we ſhall ſee him as he is; How is that? We ſhall ſee him in God, even the Father, and in us alſo, and our ſelves in him, and with him living in God, as I ſaid: The Saints ſhall be ſeen in the Son: This is called by *Paul*, *The* Col. 2. 9, 10. 1 Joh. 3. 2 Col. 3. 4. Joh. 14. 19, 20.

Rom.8. 18,19. *manifeſtation of the Sons of God, The glorious liberty of the ſons of God: For if the Son* (that is, in us) *make us free,* 1 Tim. 4.1. *we ſhall be free indeed,* Joh. 8.36. Thefore, as the firſt falling away and apoſtacie of Churches was in Doctrine, not in Worſhip; ſo the firſt Doctrine which was Rev.9.2. darkened with the ſmoke of the bottomleſſe pit, with the ſpirit of Antichriſt, it was the Sun: the Son was darkened, and ſo the Father alſo: For, *he that denieth the Son, the ſame hath not the Father.* Now here's the firſt Joh.2.22 deceit of Antichriſt, in denying the Father and the Son, 1 *Joh.* 2.22. No Proteſtant or Papiſt denies this, ſay they: But Antichriſt is a lyer: Though in a form of words Father and Son is confeſſed; yet in truth, in power, and ſpirit, they deny both. They deny the Father in the Son, and deny the Son in the Saints; denying God in Chriſt, and the Father all in all in his fleſh: Iſai.9.6. Matth. 1 23. Acts 20. 28. 1 Joh. 3. 16. Pſal. 68. 1,17,18. Joh.14. 10,20. For God, even the Father, the everlaſting Father, was born and brought forth in that fleſh: God in fleſh lived with men, and in fleſh God gave his life for men, purchaſing the Church with his own Blood: 'Twas God roſe, and God aſcended in fleſh: yea, the Son was nothing, but as he was in God: The Son could do nothing of himſelf, but the Father in him did all the works: and as God was in Chriſt, and God all in all in his fleſh, ſo Chriſt in us is all in all in our fleſh; Chriſt the man-childe is brought forth in us, liveth in our fleſh, ſuffers in us, and ſhall riſe in us, and we ſhall aſcend alſo with him: For as the two Witneſſes (thoſe few Saints who are yet a full witneſſe for Chriſt, and againſt Antichriſt) were killed in the City where our Lord was crucified, *Revel.* 11. 8. that is, ſpiritually in the myſterie, being crucified with Chriſt in their fleſh; ſo the Saints are ſaid to riſe, Verſe

11. and to aſcend, Verſe 12.

Secondly, Antichriſt denies Chriſt to be come in fleſh, 1 *Joh.* 4. 3. Not to come in fleſh of the Virgin, made of a woman; this all carnal Chriſtians confeſſe in their Creed: But Antichriſt denies Chriſt to be come in our fleſh, and our fleſh to be anointed of God, and with God; for that's Chriſt the anointed of God, God manifeſt in fleſh. Now God was ever manifeſt in the fleſh of the Saints, though they knew it not before; and the fleſh of the Saints is the anointed of God, anointed with all the fulneſſe of God: for ſo it follows, 1 *Joh.* 2. 20. *Ye have an unction from the holy One, whereby ye know all things:* That is, as he that is born of God ſinneth not at all, becauſe the ſeed remaineth in him, there is a principle, the Son, the Word, the immortal Seed is in them: ſo he that is born of God, in whom God is brought forth, knoweth all things, becauſe there is a power in him, God in his fleſh teaching him all things, that's the unction. Therefore, 1 *Joh.* 2. 27. the anointing abiding in the Saints, teacheth them all things, and they need not that any man teach them, *&c.* that is, while they abide in the anointing, and attend on God in them, and hearken to the Father as the Son did: *As I hear, I judge, and I ſpeak to the world the things that I have heard of him. I can do nothing of my ſelf; but as my Father hath taught me, I ſpeak theſe things.* Thus the Son had no Tutour or Teacher but the Father, God in his fleſh: If the Saints ſaw this fulneſſe in themſelves, the fulneſſe of God anointing their fleſh, this would free them from that bondage to Men, Means, and Miniſters. This is *Babylons* deſtruction: firſt, by mutual diviſions, *Iſai.* 10. 26. as the Churches divided: ſecondly,

1 Joh. 4. 4.

Joh. 5. 30
Joh. 8. 28

condly, by the manifeſtation of the anointing, the diſcovery of Chriſt in the midſt of the Church, God in their fleſh: *In that day* (the day of Chriſt) *his burden ſhall be taken from off thy ſhoulder, and the yoke from off thy neck; and the yoke ſhall be deſtroyed, becauſe of the anointing*, Iſai. 10. 27. This is the glorious liberty of the ſons of God, the manifeſtation of the ſons of God, which we hope for, God to be manifeſt in our fleſh; then Chriſt comes in fleſh: and thus, if the Son ſhall make ye free, ye ſhall be free indeed: But *ye are of God, little children*, (the leaſt Saint is of God, as the Son is of the Father) and *ye have overcome them*; that is, the wiſeſt and moſt powerful Impoſtours of Antichriſt: For, *greater is he in you, then he that is in the world*; that is, Chriſt in you, God in your fleſh, who is greater then all, whoſe very fooliſhneſſe and weakneſſe is wiſer and ſtronger then all the ſtrength and wiſdom of men, and whoſe wiſdom and ſtrength ſhall be manifeſt alſo in the moſt fooliſh and feebleſt Saints. This *John* in the *Revelation* more cleerly yet reveals; for as he ſaw the Son in the midſt of the Saints, Chriſt in the midſt of the Church; ſo he ſhews that all the power of the Son, the glory and honour of the Son, ſhall be manifeſted in the Saints. Not to ſpeak of the old Prophets, who are abundant in holding forth this glory: *The ſons of them that afflicted thee, ſhall come bowing unto thee; and all they that deſpiſed thee, ſhall bow themſelves down at the ſoles of thy feet, and call thee the city of the Lord*, (that is, the Saint in whom God dwells): And therefore, as *at the Name of Jeſus every knee ſhall bow*; that is, to God in him; for that's his name; ſo ſaith God, *To me ſhall every knee bow*, to me in the Saints: And therefore, *Revel.* 3. 9. the Lord ſaith, *I will make them of the*

1 Joh. 4. 4

Zech. 12. 3. 8.

Revel. 1. 13.

Iſai. 60. 14.

Iſai. 2. 22, 23.

the ſynagogue of Satan, that ſay they are Jews and are not, but do lye: behold, I will make them to come and worſhip before thy feet, and know that I have loved thee: That is, as the world ſhall know that the Father loves the Saints as the Son, *Joh* 17. 23. ſo the apoſtatized Churches, the ſynagogues of Satan ſhall know it alſo; for *Peter* himſelf was called ſo, when he ſavoured the fleſh, the things of man, more then of God. Jews, that is, legal Church-members, who have belyed themſelves into a liberty they have not, boaſting becauſe of their fleſhly Forms and Fellowſhips, that they are above other Saints; theſe falſe Churches ſhall come down and worſhip at the feet of ſcattered Saints, who are gathered up into Chriſt, and with Chriſt into God; they ſhall worſhip not them, but God in them, and confeſſe that God is in them of a truth. The power, and honour, and glory of the Son, as I ſaid, ſhall be manifeſted in the Saints. Matth. 16.23. Joh.8.33 Mich. 7. 16,17. Zech. 8. 23.

Firſt, his power, *Rev.* 2. 26, 27. *He that overcometh, to him will I give power over the nations, and he ſhall rule them with a rod of iron; and as the veſſels of a potter ſhall they be broken in pieces, even as I have received of my Father.* See here the power of the Son manifeſted in the Saints: for ſo the ſecond Pſalm ſpeaks of the Son; *The kings of the earth, and the rulers, ſtand up againſt the Lord and againſt his Chriſt.* Who is Chriſt the Anointed of God, but the Saints with the Son? Verſe 3. Who would think that poor Saints ſhould have ſuch power? Yea, ſuch honour have all the Saints, as *to binde kings in chains, and nobles with links of iron, and to execute the judgement written of the Son*, Pſal. 149. 8, 9. Who believes that all the blood-ſhed and ſlaughters this day in the world, the daſhings of Kings and Kingdoms one againſt Joh.5.27

againſt another, is done by the Saints, though they ſtir not, but are quiet in the Land? Yet the Lord goes forth of them, working all, and waſting all by them, by the weakeſt Saints: *Thou worm Jacob, thou ſhalt threſh the mountains, and beat the hills to chaff:* that is, as another Prophet phraſeth it, *O Jacob*, that is, the weakeſt Saints; for *Iſrael* is the name of power: but *Jacob*, thou art my battle-ax and weapons of war, with thee will I deſtroy Nations, and daſh Kingdoms in pieces like a Potters Veſſel. This the Saints have done, and do ſtill, God in them doing all in all. Though this be not manifeſt in them, nor to the world, yet it ſhall be, ſaith the Scripture; the Saints ſhall have the ſame power manifeſt in them as in the Son.

Iſai. 41. 14, 15. Jer. 51. 20, 21.

Secondly, The honour alſo of the Son ſhall be manifeſt in the Saints: *He that overcometh, ſhall ſit with me in my throne; as I overcame, and am ſit down with my Father in his throne*, Revel. 3. 21. What is the throne of Chriſt, but the honour given him of God, to raign and to judge alſo? The Saints ſhall have both; not onely a Rod or Scepter of Iron to break Nations, but a Scepter of Gold, of Righteouſneſſe, to rule Nations: And that Nation which will not ſerve thee, ſhall periſh, and be utterly waſted; who will not ſerve God in the Saints. But then again, The Saints ſhall judge alſo with Chriſt (not by approbation onely, as Gentlemen who ſit on the Bench with the Judge); but the Saints as the Son ſhall ſit in the ſame Judicial Throne. The Saints ſhall judge the world, yea Angels: not onely the world, common Churches, with all their Worſhips; but the Angels of Churches alſo the Saints ſhall judge; as Chriſt judged

Iſai. 60. 12.

1 Cor. 6. 2.

none

none more hardly then the Prieſts and Elders of the people.

Thirdly, *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.* Here is the glory of the Son, that he is appointed heir of all things, *Heb.* 1. This glory is given to the Saints alſo, though the Saints know it not, no more then a crowned childe in the cradle knows he is a King. Here is the myſtery of Chriſt, and of a believing Chriſtian alſo. Who is he that overcometh the world, but he that beleeveth that JESUS is the Son of God, belieeveth in that ſenſe I ſaid before? Rev. 21. 7. 1 Joh. 5. 5

'Tis ſtrange that the Saints, who dare not judge any man, yet are ſaid to judge all things, and to be judged of no man; that they who hurt no man, ſhould be ſaid to deſtroy all men; that thoſe who have nothing, ſhould be ſaid to be heirs of all, and inherit all things: how could this be, but that the Son is in them, God in their fleſh? and ſo he is their God, and they are not onely his ſons, but his ſon. This ſeems to be a truth in it ſelf, though not manifeſt to them till they overcome.

This overcoming is ſeven times repeated, *Revel.* 2 and 3. and once more here, *Revel.* 21. 7. There's a myſterie in that alſo, in this overcoming: What is it, and what is the thing to be overcome? In a word, 'tis the number and name of the Beaſt that the Saints muſt get victory of, *Revel.* 15. 2. But what 's the Beaſt, his name and number? 'Tis the number of a man, that 's more myſterious yet. Revel. 13. 18.

But ſure 'tis clear that every man is brutiſh in his knowledge; and though vain man would be wiſe, yet man is born but a wilde Aſſes colt; yea, *man in*
Pſal. 49. 20. *honour underſtandeth not, but is like a beaſt that periſheth.* So that man is the Beaſt, who counts himſelf wiſe, or to have the knowledge of a man; which the
Prov. 30. 2, 3. wiſeſt man, even *Agur* the Prophet, would not own, when he was to ſpeak of *Ithiel* and *Ucal*, that is, of Chriſt, and of God in Chriſt: for *Ithiel* is the ſame with *Immanuel*, *God with us*; and *Ucal* is a name ſignifying *power*, as Chriſt is the wiſdom of God and power of God. So then, when a man ſees onely of the humanity in himſelf, the wiſdom of man, or power of man, and ſees not God all in all, and the Godhead in him; this is the Beaſt, this the number of his name, the number of a man: when we ſhall overcome this, this manhood, this ſelf, and ſubmit to the Godhead in us; when we ſhall ſee God onely manifeſt in our fleſh, and the fleſh nothing, profiting nothing, having no power nor wiſdom; when thus we deny our ſelves, follow me, ſaith Chriſt; follow him who is our forerunner, and gone before into the Holieſt, into the fulneſſe of the Godhead with him, then we are ſaid to overcome and inherite all things. God is our God, and we are his ſons, then this ſhall be manifeſt; for *Rev.* 22. 3. we ſhall ſee his face, and his name ſhall be in our foreheads: as the Fathers name with Chriſt,
Revel. 3. 12. *Revel.* 14. 1. ſo the name of Chriſt alſo ſhall be read
Revel. 22. 4. in our foreheads. Men ſhall ſee the Saints as the
Iſa. 62. 2. Iſai. 65. 15. Son; that's his new name which he will write on us; and we ſhall be called by another name, by a new

new name, which the mouth of the Lord ſhall name. Mens mouthes have ſtill formed new names on the Saints, as from the beginning, ſo of late. In Queen *Maries* days, the Saints ſuffered as Proteſtants; in Queen *Elizabeths* as Profeſſours; in King *James's*, as Puritans; in King *Charles's*, as Separatiſts; in our days, as Sectaries, Hereticks and Blaſphemers. But the Lord will give us a new name ſhortly himſelf, when *ye ſhall leave your name as a curſe to my choſen: for the Lord God ſhall ſlay thee, and call his ſervants by another name*, Iſai. 65. 15.

So far concerning the proof of thoſe Truths, ſo far as I conceive them to be. Now I ſhall come to the Arguments, which are three; the firſt from the Old Teſtament, the ſecond from the New, the third from both.

The firſt Argument is from *Iſai.* 61. thus:

Thoſe who are the anointed of God with Chriſt, to preach the Goſpel to the world, whom the world ſhall own as the onely Miniſters of God, and honour as the Son, they have all the fulneſſe of the Godhead as the Son.

But the Saints are the anointed of God with Chriſt, to preach the Goſpel to the world, and the world ſhall own them as the only Miniſters of God, and honour them as the Son.

Therefore the Saints ſhall have the fulneſſe of the Godhead with the Son.

There are four parts in the Argument to prove in this Chapter.

First, The Saints are the anointed of God with Christ; that's plain, *Isai.* 61. 1, 3. The same Spirit o- oil poured forth on the Son, is poured forth on the Saints, and that in the same fulnesse.

For secondly, They are anointed with him to preach the Gospel to the world; the Spirit was on him, that he might preach to the world, and they shall preach to the world also: For *they shall build the old wastes, and shall raise up the former desolations; they shall repair the waste cities, the desolations of many generations*, Verse 4. What wastings hath War made, not onely in the visible world, but the invisible? In the inward man are more wastes; and for many generations, men have been desolated of that glory once given them. Now to repair all things in the world, visible and invisible; to build up the ruines made, not by *Rome*, but even by the most Reformed Churches; to raise up a new building, a City for God to dwell in; this is the work of the Son onely; yet the Saints shall do it also; but I believe the world shall be a little more wasted first.

Thirdly, The world shall then own the Saints as the onely Ministers of God. Vers. 6. *Ye shall be called the Priests of the Lord, and men shall call you the Ministers of our God.*

Fourthly, *All that see them, shall acknowledge that they are the seed which the Lord hath blessed*, Verse 9. Now the blessed seed is Christ. *Gal.* 3. 16. *He speaketh not of seeds, as of many, but of one, the seed, which is Christ.* All the Saints being many (in flesh) make

up

up but one Christ (in spirit); yea, God even the Father, that eternal Spirit, shall be manifest in their flesh, as in his; that not onely themselves shall see it, but all men shall say, *that they are the seed which the Lord hath blessed.*

This full Discourse and first Argument of Master *Erbury* is set forth, not that any man should approve, but prove it; not to justifie himself, but to be judged of all. He will not mention any thing in the Dispute at present, being content to suffer in silence, and sit still in his own abhorrency, while others walk in their honour and applause, which he doth not envie them; for they have their reward, and he his wages, that all men speak evil of him: yet could he with a few words wipe off all his personal wrongs; but then he should besprinkle others with some spots and shame, which he is loth to do. Let the true God who judgeth righteously, cleer up all mens falshoods (and truth also) in his due time.

This is all he hath now to say, That as he first professed he knew nothing, nor maintained any thing as dogmatical, but onely delivering his minde, drawn out to speak, because he should not be silent; so he confesseth himself not yet carried out of the way of further enquiry and seeking the Truth that God shall teach him, and not men; wishing all the Saints were in that way, to *cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?* especially now, when the number of the Beast may be read (in mens foreheads) to be the number of a man; and the Lord alone to be exalted in that day. Isai. 2. 11, 22. Rev. 13. 18.

Well, when *wise men erre, and the princes of Zoan are* Isai. 19. 2, 13, 14.

are become fools; that is, the chief leaders in (ſpiritual) *Egypt* are cauſing to erre and wander, there is a way, a high-way, that wayfaring men, though fools,
Iſai. 37. 8 ſhall not erre therein. If any man would be wiſe ſtill, he dares not call him fool: But as for him who hath found himſelf a fool already, and ſees himſelf bewilderneſſed as a wayfaring man, ſeeing no way of man on earth, or beaten path to lead him, let him look upward and within at once, and a high way, the Way is found, Chriſt in us, God in our fleſh. Wait here a while for that Spirit and Power from on high to appear in us, walking in the Spirit of holineſſe, love and peace; and at laſt, yea, within a little, we ſhall be led forth out of this confuſion and *Babylon*, wherein we yet are not cleerly knowing *Truth nor Errour, day nor night; but in the evening there ſhall be light.*

CANT. 1. 7.

Tell me (O thou whom my ſoul loveth) where thou feedeſt, where thou makeſt to reſt at noon.

FINIS.

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